3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

Sports.

Sports are represented by Polo for men who own or can borrow horses, and children's games. The women at certain seasons amuse themselves with games of ball and swinging. 526

Religion.

By religion the Burusko of Hunza are Muhammadans of the Isma'ili or, as they term it, Maulāi sect, to which, however, they were converted from Shia-ism only three generations ago. 779

With the Maulais, restrictions, formalities and ritual are reduced to a minimum. The masjids of the former Shia days have been abandoned, and have been replaced in recent years by "jamā'atkhānas". There are no mullahs of the ordinary type. Instead there are khalifa (pl. khalifātiṇ; xʌli·fa, xʌli·fa·tiṇ), who are more servants of the public — being called in chiefly to perform the necessary ritual at marriages and funerals — than its spiritual leaders or teachers. Spiritual authority rests with the Pīr, in this case 'Abdul Ma'ni, son of the late Shahzada Lais of Chitral. He himself now lives in Zēbāk. He replaced the honoured Pir Jalāli Shah, latterly resident in Ishkoman, who died in February 1931. Two of the latter's daughters were taken in succession as his principal wife by the present Tham of Hunza, which affords an indication of the Pir's status in the country. 795 793

Religious observances and prescriptions do not play any very evident part in the life of the Burusho of Hunza, but this does not appear to have any prejudicial effect on their character or conduct. They seem to have firmly planted in them the root of morality and the social and domestic virtues. The Maulais pay tribute to the Agha Khan, the head of the sect. The Burusho of Nagir are Shiahs (pl. Shiātiṇ; ši.a·tiṇ), a more rigorous and formal school, but they do not indulge in a fanatical interpretation of the duties and implications of religion. They mildly contemn the "mog[illegible]" (Maulais) as misguided heretics and imperfect Muslims. 788 795 798

Social and Administrative Organisation.

The life of the people is based on the family, and then on the village or community groups which live within definite geographical 621

361 sides. Few, if any, Hunza homes are ever built where the land can be tilled. Usually the site that is selected for a home is part of a rocky promontory or some other location where the land could not be used for crops. They just can't afford to use a piece of tillable soil for a homesite.

342 The houses or homes are usually built of stones or rocks. No cement or any other binding compound is used. Yet the homes seem sturdy enough to stand most anything. I also saw some that were built of clay.

342 231 The lower floor of the Hunzan house is usually divided into two sections. One section has either no roof over it or just a part roof or covering and there is an opening in the wall, but no door. This is where the animals are kept. The Hunzan pasture and forage supply doesn't allow for the larger beasts. The cattle of Hunza are the diminutive kind, bred and selected for their dwarfishness, so that they will require less feeding, but still yield an abundant udderful of rich milk. This applies to goats, sheep and cows. The partial covering over the courtyard is so that the animals will have some form of protection overhead.

342 Then beside this is the house proper, probably half again as large . . . maybe 12 or 14 feet square.

The Hunzan farmer steps from his home into the stable, so to speak. This, of course, would horrify the people of America but it is not to be regarded as a sort of calamity, as utter degradation, or as a matter of filth and ill health, because this system is practiced in most other parts of the world even at the present time.

231 795 The Hunzans, being Mohammedans, do not raise pigs. Therefore they don't have the conditions that pigs would create.

356 I'm sure that I visited many of these courtyards and

302 safety hair removing instruments. So please tell me what kind of an instrument the people of Hunza use to remove the hair from their face."

[326] "I'll be glad to show you!" . . . and with that, he displayed a homemade razor, one made by the smithy of the village. "Similar instruments are made by the smithys in the various other villages throughout Hun-

[795] za," he went on. "Our religion recommends that our faces be kept clean of hair."

"I will also have a razor made for you and sent along with the shoes."

123 "Thank you very much," I said to the Mir. "I am very grateful. I was really and truly hoping you'd say that, because that is another item that I would love to add to my collection."

I didn't know how to thank him for all these very lovely gifts, but I was somewhat concerned as to how I'd carry them all the way home. It was absolutely unthinkable to ship them individually or separately because I certainly wouldn't want any of them lost.

With the exception of the silver tea service, the other items were things that I had specifically wanted and had mentioned at one time or another. The Mir had keen ears and each and every item that I had mentioned was there as a gift for me.

To my friend, Cec Brunton, he also presented a Hunza hat and a cane of a little different type.

Not being a hunter it is understandable that I would not appreciate an ibex or a Marco Polo sheep head as a trophy, but most assuredly I would hang or display all of the items that the Mir was presenting to me most conspicuously in my home. And if perchance my wife wouldn't feel that some of them were sufficiently ornate or perhaps were unbecoming to her living room, then I would proudly hang them in my office. In fact, I felt

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
[P.40-C] Hunza

affairs, its defense, and its single telephone line. Hunza pays no taxes to the Pakistani Government. Instead, they are paid to the Mir, who is absolute ruler of the small border state. The Mir appoints an *arbop*, or village chief, and a *chowkidar*, or local sergeant at arms, for each village. Local disputes are tried by village chiefs. Anyone has the right of appeal to the Mir's court, which consists of the Mir, his hereditary grand vizier, plus the Mir-appointed chiefs of all the villages within walking distance of the palace. However, since the loser usually pays a fine to the Mir's treasury, and the winner traditionally gives the court a present equal to the loser's fine, not many cases are appealed. The Aga Khan (literally "Grandfather King") is spiritual leader of the Ismaili reli-

8:Clark N-5 (1948-1951) 1963
AV7 Burusho AV7
Hunza

[P. 40-D]

gious sect to which all Hunzas belong; the Mir of Hunza is administrator, but not religious deputy, for the Ismailians of the Central Asian District.

THE notes about Bohar and his teeth were made after I had worked with the Hunza people for almost three years during two prolonged stays in the small kingdom. I was introduced to this part of Asia as a reconnaissance engineer on General Stilwell's staff, and returned twice between 1948 and 1951. My primary purpose as Director of the Central Asiatic Research Foundation was to discover what resources were available to the Hunzas, and to teach them to use these to their own best advantage. From the start of my second visit I operated a general dispensary with

[Text continues on p. 41-A]

1; Drew G-3 (1862-1872) 1875 AVI Kashmir
Dard AV3
Burusho AV7

CHAPTER XX.

DÂRDISTÂN: COUNTRIES AROUND GILGIT.

D
671 FRAGMENTS of information got from hearsay of countries that are
642 inaccessible to one, when they can be verified by comparison, are
563 not without value. I will therefore put down a few notes, which,
564 as far as they go, are likely to be correct, on those parts of Dârd-
567 istân which cannot at present be reached by Europeans.
795 But first I will show, in a tabular form, the several divisions
B of Dârdistân which have in any way come within my notice, in-
642 cluding those which have already been treated of. These divi-
564 sions are in some cases separate valleys, in other cases parts of the
567 same valley. The Table includes a statement of their form of
795 government, of the races or castes that inhabit them, and of the
sect or religion prevailing, as well as the practice that may hold
as regards slavery.

DÂRDISTÂN.

	Government.	Prevailing Races or Castes.	Religion.	Condition as regards Slavery.
GILGIT ..	Governed directly by the Maharaja's officers.	A few Ronû; more Shîn; most Yashkun.	Half Sunî, half Shîa.	In these neither is there now, nor was there of old, either slavery or slave-trade.
SE		Shîn and Yashkun	Mostly Sunî; a few Shîa.	
HARAMOSH		Shîn and Yashkun	Shîa.	
HASORA ..		Shîn and Yashkun	Sunî.	
PUNIÂL ..	Ruled by Raja 'Isâ Bâgdur, in dependence on the Maharaja. (Raja's caste or family is called Burshe.)	Yashkun	Molâî; and a few Sunî.	
NAGAR ..	Ruled by Raja Zafar. (Raja's family, Mogulute.)	Yashkun	All Shîa.	

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
Dard AV3
Burusho AV7

DARDISTÁN—*continued.*

	Government.	Prevailing Race or Castes.	Religion.	Condition as regards Slavery.
HUNZA ..	Ruled by Raja Ghazan Khán, son of Ghazanfar. (Raja's family, Ayeshia.)	Yashkun	All Molái.	
ISHKOMAN, or CHATARKUN	Belongs to Yásin	Yashkun	Molái.	
YÁSIN ..	Ruled by Raja Mír Wall, son of Gaur Rahmát. (Raja's family, Bakhte.)	Yashkun	Molái and Suni, the former predominating; no Shia.	Here slaves are both kept and dealt in.
CHITRÁL and MASTÚJ.	Ruled by Raja Imán-ul-Mulk. (Raja's family, Katorí.)	Yashkun	Suni.	
GOLJÁL in BADAKHSHÁN	Dependent on the Mír or Prince of Badakhshán (tributary to Kábul).	Wákhik*	Molái.	
DÍREL ..	Republic	Shín and Yashkun	Suni.	In these, captives of war are kept as slaves; slave-dealing is not practised.
TANGÍR ..	Republic	Shín and Yashkun		
GOR	Republic	Shín and Yashkun	Suni.	
THALICHA ..	Republic.			
CHILÁS ..	Republic	Shín and Yashkun		
KOLÍ	Republic	Shín and Yashkun		
PÁLUS ..	Republic	Shín and Yashkun		

The first five divisions I have already treated of as fully as I was able. We now come to the countries that surround Gilgit.

Nagar lies along the left bank of the Hunza-Nagar River, having Hunza opposite on the right bank. Since about 1867 it has paid a small tribute to the Maharaja, receiving in return a present of larger value; this cannot be considered more than a compliment, and a mark of desire for friendly relations.

The people of Nagar are called Khajani.

Hunza is a more warlike country than Nagar. As shown in the last chapter, it has often been actively at enmity with the Maharaja, and it has generally been in a state of unfriendliness to him. In 1870 the Hunza Raja sent an agent to Sirinagar to open friendly relations, who was well received; I do not know

* I have never met any of these people, but I believe them to be Dárda. Goljé is another name by which they are called; that is the territorial name, while Wákhik is the caste name.

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
Burusho AV7

131 **Hunza-Nagar.**—Two small chiefships lying to the extreme north-west of Kashmīr, on the banks of the Hunza river. Towards the north they extend into the mountainous region which adjoins the junction of the Hindu Kush and Muztāgh ranges; in the south they border on Gilgit; on the west Hunza is separated from Ashkuman and Yāsīn by a range of mountains; while the Muztāgh range divides Nagar from Baltistān on the
197 east. The inhabitants of both chiefships come from the same stock and speak the same language, but are not usually on good
● 795 terms with each other. In Hunza the people are Maulais or Ismailis, followers of the Agā Khān, while in Nagar they are ordinarily Shiahs.

175 Lying between these States and Gilgit are Chaprot and Chalt
642 fort with some attached villages, which were long a source of contention between the rival chiefs. In 1877 the ruler of Nagar, with the assistance of the Kashmīr Darbār, successfully occupied the disputed tract; but in 1886 he was persuaded to withdraw his troops, which were replaced by a garrison from Kashmīr. In the same year Ghazan Khān, the *Tham* or chief of Hunza, was murdered by his son Safdar Alī, who succeeded him and professed submission to the Mahārājā of Kashmīr. The two chiefs combined in 1888, and ejected the Kashmīr troops from Chaprot and Chalt, even threatening Gilgit, but both strongholds were reoccupied by the Kashmīr forces after a few months.

A British Agency was re-established at Gilgit in 1889; and the chiefs agreed to respect the control of the Agent, to allow free passage through their territory, and to stop raiding on the Yārkand road and elsewhere, yearly subsidies being granted to them, besides the amount paid by the Kashmīr State. These engagements were not respected; and in May, 1891, a combined force from Hunza and Nagar threatened Chalt, but dispersed on the arrival of reinforcements. Later in the year they refused to allow roads to be made to Chalt, extending to their own country, and it became necessary to dispatch troops against them. Nagar and Hunza were occupied, and the *Tham* of the former place submitted, while Safdar Alī, the *Tham* of Hunza, fled to Chinese Turkistān. The subsidies were withdrawn, and a Political officer and military force remained at Hunza till 1897; but in 1892 Muhammad Nāzim Khān was installed as *Tham* in place of his half-brother Safdar Alī, while the *Tham* of Nagar was reinstated. In 1895 subsidies were again granted by the Government of India and the Kashmīr State, and in the same year both chiefs assisted in the relief of Chitrāl.

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burusho AV 7

of Nagar, and the name is supposed to be the corruption of the Chinese word Tung, which forms part of many Chinese titles. The Thum was an absolute ruler, who killed or sold his subjects into slavery as it pleased him; but that the rule, though despotic, must have been tempered by common-sense is shown by the fact that the office of wazir, or minister, has gone down in unbroken succession from father to son for seven generations.

Safdar Ali, the Thum at the time of my visit, had murdered his father, Ghazan Khan, three years previously, and his character caused me some anxiety. He had, it is true, as had the Nagar chief, written to Government, and asked that a mission should be sent to him, but he bore an ill name for treachery, cruelty, and weakness. In common with most of his subjects he belonged to the Maulai sect, the followers of which, though calling themselves Shiahs, were a bye-word on the frontier for their shameless violation of all the leading Mahomedan doctrines. The men drank wine freely; their morals were of the loosest; a man considered himself honoured if his wife attracted the Thum's attentions, and hospitality enjoined that he should offer her to his guest. Withal, they were cheery, pleasant people to deal with, slight, wiry, and very active, first-rate mountaineers, and of untiring energy, a great contrast to the Shins of Gilgit. With none of the bloodthirstiness of the Pathan they yet had a great reputation for bravery, and had more than once invaded and severely handled their Nagar neighbours, who were said never to have carried the war into their country.

The cultivation in Hunza is very limited; the

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burushe AV 7

The cultivation in Hunza is very limited; the finest stretch is just below the fort of the chief, and extends for some six and a half miles in length with a width of from a mile to a mile and a half, the whole of the land being irrigated. This main stretch of arable land, which is studded with villages, lies at an altitude of eight thousand feet, and faces south, and the climate here is delightful. Further up the valley lie scattered patches of cultivation, getting poorer and poorer as the altitude increases. The mountains enclosing the valley are very precipitous even for the Hindu-Kush; wood and grazing for cattle are therefore unusually scarce, and the people suffer in consequence. The clothing of the people is practically the same both in Hunza and Nagar as it is in Chitral, and has been described before,[1] the only difference being that the men's stockings are not knitted in such elaborate patterns, and that, as a general rule, the woollen outer robe is, in Hunza especially, more often white than brown. All, except on State occasions when the higher ranks don the turban, wear the Dard head-dress. This is a long bag of brown woollen cloth rolled back on itself till it forms a cap, which is one fold thick on the top, with a border an inch or so thick round the head. It makes a light, warm, and delightfully comfortable head-dress, but is a very poor protection against severe sun.

Nagar, as most of the surrounding people and the inhabitants themselves generally call it, though they also pronounce the word Nagér, and the scientific, for some cause best known to themselves, insist on spelling it *Nagyr*, is a smaller State than Hunza. The population is about the same,[2] and is composed of Yeshkuns, professing themselves Shiahs, but very

4: Durand G-3 (1888-93) 1900 AV1 Kashmir
Burush. AV7

795 nearly as lax in their Mahomedanism as the people of Hunza. There is considerably more cultivation
241 than in Hunza, the land is better watered, and the main slopes of the mountains enclosing the country face north, and are consequently covered with forest. The land has the full benefit of the summer sun, and
[135] the crops are splendid. The untold profusion of the apricots, and the quantity of gold which can be washed out of every stream, has gained the country amongst the Nagaris themselves the name of
142 "the land of gold and apricots." The people, though
721 of identically the same stock as those of Hunza, show
511 marked differences. They are less warlike than their
567 neighbours; they were never implicated in the raiding of caravans, owing principally perhaps to there being no outlet to the north or east leading to caravan tracks; they are, on the whole, better off, owing to the better agricultural conditions, and the possession of splendid grazing grounds; and last, but not least, slavery is unknown amongst them — that is, they would not brook their king selling them or their children, and the exile of the present ruler's eldest son is said to have been caused by his attempt to
181 introduce the custom from Hunza. The men are not
829 so bright and cheery as their Hunza cousins; they strike one as more sedate and morose, and their reputation for dash and gallantry is far lower. The reason they themselves assign for the difference, and the one generally accepted, is that in the winter, when the sun is in the south, the great mountains backing their valley shut out all the light and warmth, of which Hunza facing south enjoys the full benefit, and that the depressing effect of passing day after day in the cold and dark-

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Burushe IV 7

of the sexes, and the management of the State, in theory, is attributed to fairies. No war is undertaken unless the fairy (whom, by the way, one is not allowed to see) gives the command by beating the sacred drum. The witches, who get into an ecstatic state, are the journalists, historians, and prophetesses of the tribe. They tell you what goes on in the surrounding valleys. They represent, as it were, the local *Times*; they tell you the past glories, such as they are, of raids and murders by their tribe; and when the *Tham* or ruler, who is supposed to be heaven-born (there being some mystery about the origin of his dynasty), does wrong, the only one who will dare to tell him the truth is the Dayal, or the witch who prophesies the future, and takes the opportunity of telling the Rajah that, unless he behaves in a manner worthy of his origin, he will come to grief! This is not a common form of popular representation to be met with, say, in India. Grimm's fairy-tales sometimes seem to be translated into practice in Hunza-land, which offers material for discussion alike to those who search for the Huns and to those who search for the very different Honas.

Then with regard to religion, as I said before, though nominally Muhammedan, they are really deniers of all the important precepts of true Muhammedanism, which is opposed to drunkenness, introduces a real brotherhood, and enjoins great cleanliness as absolutely necessary before the spiritual purification by prayer can take place. The people are mostly Muláis, but inferior in piety (?) to those of Zébak, Shignán, Wakhan, and other places. Now, what is that sect? It is represented by His Highness Prince Aga Khan, of Bombay, a person who is not half aware of his importance in those regions, where, till very recently, men were murdered as soon as looked at. One who acknowledges him or has brought some of the water with which he has washed his feet, would always be able to pass through those regions perfectly unharmed! I found my disguise as a Bokhara Mullah in 1866 to be quite useless, as a protection at Gilgit, whence men were kidnapped to be exchanged for a good hunting dog, but in Hunza they used to fill prisoners with gunpowder, and blow them up for general amusement. His Highness, who is much given to horse-racing, confines his spiritual administration to the collection of taxes throughout Central Asia from his followers or

[2-3]

L: Leitner L-3 (1866-93) 1893? AV3 Dard
Burusho AV7

• 795 believers, and the believers themselves represent what is still left of the doctrine of the Sheik-ul-Jabl or the Ancient of the Mountain, the head of the so-called Assassins, a connexion of the Mahdi, if he was the Mahdi, or the supposed Mahdi in the Soudan. I consider he was not the Mahdi as foretold in Muhammedan tradition; but, be that as it may, the 7th Imám of the Shiahs has given rise to the sects both of the Druses in the Lebanon and to the Hunzas on the Pamir. They are the existing Ismailians, who, centuries ago, under the influence of *Hashish*, the Indian hemp, committed crimes throughout Christendom, and were the terror of Knight-Templars, as "Haśhíshín," corrupted into "Assassins."

Now, I have been fortunate enough, owing to my friendship with the head of their tribe, to obtain some portions of the Kelám-i-pír volume, which takes the place, really, of the Korán, and of which I have got a portion here. I thought it might not be unworthy of your society to bring this to your knowledge, as a very interesting remnant which throws, *inter alia*, considerable [782] light not only on their doctrine, but also on the Crusades. By a similar favour, I have had the opportunity of hearing the Mitháq, or covenant of the Druses, and that covenant of the Druses is a kind of prayer they offer up to God, not only in connexion with the Old Man of the Mountain, the head of the assassins who began about 1022, but also with those mysterious rites which also take place in what I may call the fairy-land of Hunza. With regard to the covenants, or one of them, which the ooo "U'qelá" or the "initiated" or "wise," as distinguished from the "Juhelá" or "ignorant" "laity," among the Druses, offer up every night, this was used by a so-called educated Druse, one who had been converted to Protestantism,—a very good thing; but, as often happens, with that denationalisation which renders his conversion useless as a means for the promotion of any religion, as there are no indigenous elements for its growth. Such a convert is often unable to obtain a knowledge of the practices of his still unconverted countrymen, as nobody can be looked upon with greater distrust than that native of a country who has unlearnt to think in his own language, and who cannot acquire a foreign language with its associations, which are part of the history of that language; he does not become an Englishman with English

1: Leitner L-3 (1866-93) 1893? AV3 Dard
Burusho AV7

associations, but ceases to be a good native with his own indigenous associations. Therefore, in my humble opinion, of all the unfortunate specimens of mankind, the most degraded are those who, under the guise of being Europeanised and, therefore, reformers, have themselves the greatest necessity for reform. Their mind has become completely unhinged, thereby showing us that if we Europeans wish to do good among Orientals we can do so best by living good lives in the midst of professors of other religions, this being also in accordance with the 13th edict of Asoka.

This Druse covenant makes the mad Fatimite ruler of Egypt, Hákim, the "Lord of the Universe." As I said before, the present "Lord of the Universe" for the Hunzas is the lineal descendant of the 7th Imám, a resident of Bombay, one to whom the Muláis make pilgrimages, instead of going to Mecca or to Kerbelá. You may imagine that, even as regards the Druses, there must be something higher than *their* "Lord of the Universe;" but, such as he is, it is with him that this covenant is made. Reverting to his living colleague, the Indian "Lord," it may be stated that there are men scattered throughout India of whose influence we have only the faintest conception. I pointed out in 1866 that if any one wanted to follow successfully my footsteps is Dardistan, he would have to get recommendations from His Highness Aga Khan of Bombay, and I am glad to say that Col. Lockhart has taken advantage of that recommendation. The Druse "Lord of the Universe" is regarded as one with whom nothing can be compared. The Druses are to render him the most implicit obedience, and to carry out his behests at the loss of everything, good name, wealth, and life, with the view of obtaining the favour of one who may be taken to be God; but the sentence is so constructed as to make him, if not God, only second to God; in other words, only just a discrimination between God as the distant ruler of the Universe and, perhaps, some lineal descendant of Hákim, or rather, Hákim himself as an ever-living being, as the ruler of *this* world. This and some other prayers, with some songs, one amongst which breathes the greatest hatred to Muhammedanism, and speaks of the destruction of Mecca as something to look forward to, seem to be deserving of study. There are also references in them to rites

[245]

1: Leitner

AV3 Dard AV3
Burusho AV7

795

/For general information on the Druse (Druze), or Muláis sect see category 116 pp. 209-338 and 246./

~~32: Biddulph G-3 (1873-1878) 1880 AU3-Afghanistan AU2~~
4
AV3 Dard
Burush. AV 7

When Cashmere authority was temporarily
expelled from Gilgit, between 1852 and 1860, communication 648
with Nager was maintained by this road. In the prosperous 186
times of the Shin rule, the Thums of Nager acknowledged the Ras of Gilgit as their feudal superiors, and tradition relates that the villages of Nilt, Gulmit, Toll, and Pussunt, which now belong to Nager, were given as dowries to different Thums who married daughters of the Trakhané. At the time of the Sikh occupation of Gilgit a very close connection existed between the rulers of the two states of Gilgit and Nager. Between Hunza and Nager a great rivalry, which has frequently resulted in open hostility, has always existed, but they are generally ready to combine against an external foe. Though possessing a common origin, the people of Nager are distinguished for timidity and incapacity for war, and no instance is recorded of their being victorious over their rivals of Hunza, at whose hands they have suffered many disastrous defeats. The people of Nager are Shiahs, [795] and slavery does not exist among them. Since 1868 Nager has been tributary to Cashmere, to which it makes an annual payment of twenty-one tolas of gold and two baskets of apricots.

Between the two states the river flows between perpendicular banks, 300 feet high and 600 feet apart at the top. 131
The banks can only be ascended in a few places, which are carefully guarded.

Hunza, which comprises a considerable extent of territory, has an agricultural population of about 6,000 souls. 133
North of the great range of peaks which bisects the [161]
principality from south-east to north-west the country opens out into rolling grass steppes, supporting a scattered pastoral population. Here the great wild sheep (*O. Poli*) roams in large herds. This tract is known as Little Goohjal, to distinguish it from Wakhan, which, south of the Hindoo Koosh, is known as Goohjal proper.

From the north-east the Shimshal stream, draining the valley of that name, brings down a great volume of water in summer, and effectually closes all access from the south, except to men on foot. The only direct route in summer to 487
the Shimshal Valley from the south, is by the high and difficult Moorkôn Pass, which is only open for two months in the year. From the head of the Shimshal Valley a road, only passable for men on foot, leads to Koolanooldi in the Yarkund Valley. It was by this road that attacks on the caravans were organised. Another route leads by a somewhat

Biddulph G-3 (1873-1878) 1880 AV3 Dard AV3 Burusho AV7
4

D B 771 173 a limited number of the inhabitants, and did not become general till the middle or end of the sixteenth century. Even then its acceptance was so irregular that it is not surprising that Hindooism has lingered on, and has only become extinct in the present day.

D 795 The tribes of the Indus Valley were exposed earlier to the fervid preaching of the Moollahs of Swat and Boneyr, and this has led to the adoption by them of the Soonnee tenets. The people of Chilas, who were always a less tractable race than their neighbours, make it their boast that, though travellers and traders are safe in their country, no Shiah ever escapes out of their hands. At Gor, also, a few miles above Chilas, the people are all Soonnees, but a looser type of Mahommedanism prevails, and prayers were till recently addressed to the god Taiban, whose horse is sculptured on the rock near the village.

In Gilgit the population is now three-fourths Soonnee and the rest Shiah, but at the commencement of the Sikh occupation, the greater proportion were Shiahs or Maulais, and it is related that any Soonnee falling into their hands was branded with a hot iron unless he consented to become a proselyte. Those who now still adhere to the Maulai tenets, are mostly old men, who keep the fact concealed as far as possible, and call themselves Shiahs. At Soomma, a secluded village in Yassin, the people, though professed Mussulmans, still make offerings to the god Shaitum. In several other places the names of local deities are still preserved, and objects, such as a peculiar-shaped rock near a village, are still regarded with veneration, and invoked in the registration of solemn covenants.

The influence of the Iskardo Princes introduced Shiah tenets into the north-eastern part of Dardistan, while the tenets of the Maulais have made their way from the Oxus Valley across the passes of the Hindoo Koosh. In Nager B [795] the entire population are Shiahs of the orthodox type, and so are two-thirds of the people of Baltistan; the rest belong to the Noor Buksh sect. In Hunza, till a few years ago, Shiah tenets found many followers; now the Meer and the whole population are Maulais.

The Shiahs in these countries lament the martyrdom of the sons of Ali twice a year; once at the usual time according to the Mahommedan calendar, and again in the month of August, the season at which they say the martyrdom actually occurred.

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Wherever Soonnees and Shiahs are found living together, they seem to practise a mutual tolerance rare in other purely Mahommedan communities. Intermarriage between the sects is so common as not to excite remark.

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The whole of the people of Hunza, Ponyal, Zebak, Shighnan, Roshan, Munjan, Kolab, and Darwaz, more than half the people of Sirikol, Wakhan, Yassin, and the greater number of the inhabitants of the Ludkho Valley in Chitral, belong to the Maulai sect. A few Maulais are said to exist in Khokand, Karategin, and Badakhshan, among the poorest of the people, and in one district near Balkh, they are known as the disciples of Syud Jaffer Khan. Some are also to be found in Afghanistan, where they are known as Muftadis. A few may possibly exist in Bokhara and Khorasan, but in a fanatical country they would probably pass themselves off as Shiahs.

The head of this sect is Agha Khan, the acknowledged spiritual chief of the Khojas of India and Persia, a gentleman of Khorasan, who came to India in 1840 for political reasons, and who has resided in Bombay ever since.

The countries inhabited by the Maulais are roughly divided among a number of Pirs, who are treated by their disciples with extraordinary respect, but residence does not give the Pir authority over the whole of any special district. The office is hereditary, and Maulai families transfer their spiritual obedience from father to son, regardless of changes of residence. For instance, Shah Abdul Rahim of Zebak, who is honoured and respected as being next in rank to Agha Khan himself, has disciples in Sirikol, Kunjoot, Zebak, Yassin, and Badakhshan, but other Pirs also have disciples in those places. The respect paid to the Pirs by their disciples is unbounded; nothing is refused them. If they ask for a son or a daughter of any house, no refusal is dreamt of. One of them once said to me, "If I ordered a father to kill his own son, he dare not refuse." Whenever they move about, they are attended by a large number of followers, who are fed and maintained out of their superfluities, and they live entirely on the offerings of their disciples. Presents of horses, cattle, clothes, fruit, wheat, &c., are continually being made them, and the best of everything a Maulai possesses is given to his Pir. A portion of these offerings is converted into coin and sent yearly to Agha Khan, and agents travel yearly from these remote parts to Bombay solely for the purpose of conveying these contributions to him.

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Next in rank to the Pirs are Caliphas, whose duty consists in little more than the collection of offerings. The Pirs each correspond direct with Agha Khan.

The Maulais must not be confounded with the Maulavi sect of dancing Darweshes, with whom they have nothing in common. They assert that their sect was founded by the Imam Jaffer Ali Sadik (the just), a descendant of Ali, by the daughter of the Prophet, who died A.H. 148. Aboo Mahommed Hussain, however, writing in the *Zubdat-ool-akhbar*, says, that Mahommed, surnamed Mahdi, who claimed to be sixth in descent from the Imam Jaffer Ali Sadik, founded the sect, w' o were first known as Ismailyas,[1] in Egypt in the year A H. 299. His followers recognised him as the twelfth Imam, nd quoted a supposed saying of the Prophet Mahommed that every 300 years the sun would rise in the west, explaining that Mahommed Mahdi's preaching 300 years after the Hijra was a fulfilment of the prophecy. Aboo Yezid, a Moolla who questioned Mahommed Mahdi's descent from Jaffer Ali Sadik, on the plea that Ismail's only son had died childless, was proclaimed to be Dejjal (Antichrist). The conquest of Egypt by Sultan Sala-oo-deen Yusuf destroyed the temporal power of the sect in that country. They were, at that time, ruled by Azid, a descendant of Mahommed Mahdi. Meanwhile, the tenets of the sect had been brought to Persia by Hassan-i-Sabbah, an Arab of the tribe of Himyar in Yemen, who established himself later in Alamot, where his grandson, on the seventh day of the Ramazan, A.H. 555, publicly proclaimed that fasting and other observances of the Sharyat were no longer obligatory.

Colonel Yule, in his notes on the Travels of Marco Polo, has given an interesting account of the "old man of the mountain," whose representative he recognises in Agha Khan. On this supposition the Maulais of the Hindoo Koosh and Oxus Valley belong to the sect of assassins, and are an offshoot of the sect to which the Druses of the Lebanon belong. They call themselves Muglees, Maulais, or Mawallis indifferently. Mr. Drew suggests that the name is derived from Maula, an Arabic name for God. The appellation may equally claim to be a corruption of Muwahideen, the name by which the Druses still call themselves, or Mulahidah, from *Mulhed*, "an infidel," the name given to the sect in old times.

[1] So named from Ismail, son of Imam Jaffer.

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The precepts and observances of the sect are difficult to ascertain, one of their sayings being that "a man should conceal his faith and his women;" and the little I have been able to ascertain is from Maulais who have proselytized, and those only men of no education.

Soonnees speak of them as "Kaffirs" and "Rafizi," but they themselves do not refuse to pray or eat with Soonnees. They are sometimes accused of worshipping Ali, the son-in-law of the Prophet, and accordingly styled "Ali-purust," and they undoubtedly esteem Ali, who, they say, was born of Light as superior to the Prophet Mahommed, and an incarnation of the deity. They reject the idea of a future state, believing in the transmigration of souls. Evil deeds are punished by the spirit being translated into a dog or other mean animal. Good actions are rewarded by a future incarnation as a great or holy man. They claim little in common with other sects of Mahommedans, saying, the Soonnee is a dog and the Shiah is an ass. They question the divine character of the Koran, though they say that it was entrusted to the Angel Gabriel to give to Ali, but that he gave it by mistake to Mahommed.

They use in place of the Koran a book called the Kalam-i-Pir, a Persian work, which is shown to none but men of their faith. The precept most commonly quoted by them is, that a man should blind himself, so that he should not be moved with envy at sight of his neighbour's prosperity; he should weaken his hands, so that they can grasp nothing belonging to others; and lame himself, that he may be unable to disobey the commands of his Pir. Cattle that have strayed into standing crops are not to be driven out till they have satisfied themselves. A good Maulai is already as one dead, prayers therefore are unnecessary, as also is fasting. If any forcible attempt should be made to cause a Maulai to fast, he should resist it by devouring a pinch of dust. The only pilgrimage enjoined is to the living head of their faith, who is styled the Imam-i-Zeman, or Sahib-i-Zeman. Marriage can be performed by any man whose beard is white. Seating himself with the bridegroom on his right hand and the bride on his left, he takes a few pieces of roasted sheep's liver in both hands, and crossing his arms gives them to the man with his left hand and to the woman with his right. Then taking a cup of water he gives half to the woman, and after he has said a few words out of the Kalam-i-Pir, the ceremony is completed. The form of the Maulai Kalima is

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changed yearly in accordance with instructions from their spiritual head.

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The following is a favourite poem recited in praise of the Imam-i-zeman :—

HELP! OH ALI.

Oh amulet of life, thou glory, Sahib-i-zeman,
Speak thy praise incessantly,
Sahib-i-zeman.

Sultan of both worlds from east to west,
All kings are beggars compared to you,
Sahib-i-zeman.

The sun of heaven shines by your beauty,
Sun and moon by your light,
Sahib-i-zeman.

When shall peace be from evil and strife of Dejjal,
Except it be your pleasure,
Sahib-i-zeman.

I hope that my heart may be lighted up
One day under the dust of your feet,
Sahib-i-zeman.

There will be a day with my last breath,
I shall speak your praises,
Sahib-i-zeman.

It is time that the sound of your trumpet
Be heard through the world,
Sahib-i-zeman.

From Kaf to Kaf take the whole world
In your world-conquering hand,
Sahib-i-zeman.

The time is come for the faithful to gird
Their loins and follow you,
Sahib-i-zeman.

Jesus will come down from the fourth heaven
To imitate you,
Sahib-i-zeman.

Nobody will worship or pay respect to God
Without worshipping also you,
Sahib-i-zeman.

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Others go their own way
But I am faithful to you,
Sahib-i-zeman.

I, Suleem, the distracted in mind,
Have seized the skirts of your bounty,
Sahib-i-zeman.

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Wine is drunk by the Maulais without concealment, and they do not strictly abstain from eating the flesh of animals not killed in the orthodox manner. Being absolved from the constraints of prayer and fasting, the practical religion of the uneducated consists of little more than obeying the commands of their Caliphas and Pirs, and making offerings freely through them to their spiritual chief. They are by no means intolerant, and, where permitted, live on good terms with Soonnees and Shiahs, with whom they intermarry without restraint. The only cases I have known of ill-feeling between the sects have been caused in the first instance by Soonnees from other places. From Shiahs they seldom meet with hostility, owing probably to the respect they show to Ali; though they do not celebrate the martyrdom of Hassan and Hoossain.

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On the death of a Maulai the choicest articles of his portable property are set aside for the Imam-i-zeman. No food is cooked in the house, for from three to eight days, according to the rank of the deceased, and the family subsist on food cooked elsewhere. Food is also placed on trees and exposed places for birds to eat. On the evening of the appointed day a Calipha comes to the house, and food is cooked and offered to him. He eats a mouthful and places a piece of bread in the mouth of the dead man's heir, after which the rest of the family partake. The lamp is then lighted (from which the ceremony is called "Chiragh roshan"), and a six-stringed guitar called "gherba" being produced, singing is kept up for the whole night.

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I have sometimes shown the portrait of Agha Khan in Yule's Marco Palo to Maulais. They pass their fingers lightly over it and then touch their eyes and lips.

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The Noor Buksh sect, which has been before referred to, is peculiar to Baltistan, where it numbers over twenty thousands followers, most of whom are to be found in Shigar and Khapolor. It is apparently an attempt to form a *vid media* between Shiah and Soonnee doctrines. Mahommedanism is said to have been first introduced into Baltistan according to Soonnee tenets by Syud Ali Hamadani. Later, a certain